

HISTORY OF THE TRANSLATION OF THE QURAN INTO FRENCH

Narzullaeva Difuza Bafoevna

the teacher of the French Philology Department of Bukhara State University

E-mail: Dili88@mail.ru

Abstract: In this article, written about Modern translations can be divided into two groups: the works of believing translators, and rather intended for French-speaking Muslims, they are presented as translations of the “meanings” of the verses of the “Holy Quran” or the “unique” Quran; for the general public, we would rather find the terms “essay” or “essay of interpretation” of the Quran.

Key words: Holy book, factor, modern translation, version, special attention

The Quran is the Holy Book of Islam. Of all the fundamental sources of this religion, it is the only one related by its adherents to Phenomenon C above, i.e. to the source of Divine Origin. The Quran acts as a fundamental factor in the basic sources of this faith, including such important ones as the Quran, hadiths, sharia and fiqh . The Messages, unlike the Holy Book, appear to be works of human creativity - they were compiled on its basis and the statements of the Prophet Muhammad by the companions of the Prophet. The postulates of the Koran have entered the daily life of Muslims, are passed down from generation to generation, becoming in essence the traditional ideological basis for the functioning of quite a few national civilizations.

There are over 120 French translations of the Quran. The oldest (1647) work of the French consul in Alexandria, André du Riera was used for 140 years.

Modern translations can be divided into two groups: the works of believing translators, and rather intended for French-speaking Muslims, they are presented as translations of the "meanings" of the verses of the "Holy Quran" or the "unique" Quran; for the general public, we would rather find the terms "essay" or "essay of

interpretation" of the Qur'an. For some Muslims, existing translations are unreliable, in particular Kazimirski 's widely circulated translation (1840) or translations not "edited" by Islamic authority (Medina, al-Azhar ...).

Denise Translation Masson (Gallimard , 1967) is by far the most popular today; we pay special attention to this. Non- denominational in its orientation, it nevertheless received the approval of several Islamic authorities, including the Cairo Mosque. Main available translations following .

Jean Grosjean , born 1912, French poet, priest from 1939 until his break with the church (1950), translated the Qur'an as well as the Gospels and prefaced Daniel Masson's translation . His own version of the Qur'an, written in a very poetic language, was revised according to the guidelines of the Islamic Research Institute al-Azhar . The first edition (Paris, Philippe Lebeau , 1979) is lavishly decorated by the Iranian artist C. H. Zenderudi , and is preceded by a study by Jacques Burke (available in the pocket edition, Le Seuil , Points "Sagesse", 2001)

Jacques Berk (1910–1995), great French orientalist, born in Algeria, was a professor at the Collège de France. His highly regarded translation of the Quran is backed by sixteen years of research: *Le Qur'an : an annotated translation from Arabic followed by an exegetical study*, Paris, [1991], revised 1995 , Albin Michel, "La Spiritual Library" , 844 pages. An important study "Rereading the Qur'an" precedes the appendices (list of commentaries on the Qur'an used, table of suras in alphabetical order, index of names). This brilliant translation is hard to come by due to the level of Islamic culture required to understand and the style that seeks to recreate the beauty of Qur'anic Arabic and its marvelous prose.

To date, 1700 different interpretations of the Quran have been written. For example, a multi-volume book published in Uzbek Muhammad Sadyk Muhammad Yusuf Tafsiri hilal "(Tashkent, 1992-2005), "Translation and interpretation of the Holy Quran" by Abdulaziz Mansur (Tashkent, 2004). The Quran has been translated into over 1000 languages. After Uzbekistan gained independence, an annotated translation of the Holy Quran into Uzbek by Alouddin Mansur (Tashkent, 1991), Translation of

the Holy Quran by Abdulaziz Mansura (Tashkent, 2001), Mutallib Usman and others "The Holy Quran. Translation and scientific-historical notes" (Book 1, Tashkent, 2004). A separate 8-volume book of the Quran in embossed script (braille) for the blind (2004) was also published.

REFERENCES:

1. Afnan Fatani , "Translation and the Qur'an", Oliver Leaman (en), The Qur'an: an encyclopedia, London, Routledge , 2006, 771 pp. (ISBN 0-415-32639-7), p. 657–669.
- 2.Sylvette Larzul , "The First French Translations of the Qur'an (17th–19th Centuries)", Archives of Social Sciences and Religions, vol. 147 “Translating the Untranslatable,” July-September 2009, p. 147–165 (ISBN 978-2-7132-2217-7, DOI 10.4000/ assr.21429).
3. Amelie Neuve-Eglise , "French Translations of the Qur'an: From Orientalism to a More Muslim Reading? ", Review de Tehran , No. 11, October 2006.
4. Seper Yahyavi , "Review of the translations of the Qur'an into Latin and French", Revue de Tehran , No. 82, September 2012
5. Narzulaeva D. B. (2022). THEOLINGUISTIC LEXME OF RELIGIOUS STYLE. Educational Research in Universal Sciences, 1(7), 332–338.

